

Jenkins's Lecture.

J. Joshua Jenkins spoke to a full house on Friday evening, not altogether for "fun," but to aid Grace church, under whose auspices he came, and, we suppose, himself also. The lesson of his lecture was a good one, viz., that amusement sought for its own sake is generally too costly and a failure. After talking of how Adam and Eve did not amuse themselves, he showed the absurdities of some of the amusements of other ages, and then of our own. Among ours he mentioned Politics, Base Ball, Old Rye, Sunday-school Picnics, and the so-called Social Amusements, all of which suffered severely at his hands. The lecture was well illustrated by a series of serio-comic pictures, which were made to appear at the proper time, Jenkins explaining. The whole was made up of drolleries with truths in them, very funny, but disappointing those who expected anything like buffoonery. We came away remembering the solid ideas much better than the fun in which they were clothed.

Literary Fund.

At the annual meeting of the Regents of the University, held on the 8th and 9th ult., a distribution of the public funds at the disposal of the Board was made to the following academies in this country:

For instruction of common school teachers—Folley Seminary, \$238.50; Mexico Academy, \$371.54; Pulaski Academy, \$350.77.

For further instruction—Folley Seminary, \$57.50; Mexico Academy, \$150.00; Oswego Free Academy, \$112.00; Pulaski Academy, \$68.90.

Residue of \$125,000 appropriation of 1872—Mexico Academy, \$502.89; Folley Seminary, \$180.49; Oswego High School, \$193.88; Oswego Free Academy, \$161.81; Pulaski Academy, \$1,431.00.

Class Leader's Convention and Institute, For the Eastern part of Oswego District, at the M. E. Church, Holbrook, Tuesday and Wednesday, Feb. 17th and 18th, 1874. Rev. Wm. Reddy, Conductor.

TUESDAY EVENING—7 O'CLOCK.

Prayer Meeting, half hour, led by S. Boyd.

Discourse by Rev. E. H. Munger. Experience Meeting.

WEDNESDAY MORNING—9 O'CLOCK.

Prayer Meeting, half hour, led by Geo. Wood.

History, Design and Utility of Class Meetings, S. M. Crofoot.

Efficiency of Class Meetings now as compared with former times, B. Holmes. Class Leaders and their Work, B. F. Barker.

Qualifications for Class Leaders, Special Preparation, Course of Reading, E. C. Brown.

Best Methods of Conducting Class Meeting, W. L. Tisdale.

WEDNESDAY AFTERNOON—1:15 O'CLOCK.

Devotions.

Remarkable Examples of Efficient Class Leaders, L. Clark.

Difficulties in the Work, Geo. S. Buell.

Justification, Sanctification and the Witness of the Spirit, J. T. Hewitt.

Questions Answered.

Obligation to attend Class, and How to secure attendance, S. Boyd.

The Class Meeting and Sunday School as to precedence, L. Grant.

How to increase the power and interest of Class Meetings, W. F. Brown.

The Class Leader as Sub-Pastor, J. Jenkins.

WEDNESDAY EVENING—7 O'CLOCK.

Prayer Service led by W. Ingerson.

Address by Rev. Wm. Reddy.

Social Service.

Half hour is assigned to each subject. The designated speakers are limited to fifteen minutes, in written extempore address, to be followed with volunteer discussion. Pastors and Class Leaders are earnestly invited to attend and participate.

F. F. BARKER,
J. T. HEWITT,
S. BOYD.

Real Estate Sales.

Matilda Leslie to Timothy W. Skinner, 50 acres in Richland, \$230. January, 1874.

Rebecca Stevens to Albert S. Barker, 39-99-100 acres in Orwell, \$2,500. January, 1874.

Hannah House to Benjamin House, lot in New Haven, \$100. October, 1873.

Hose Jewell to William P. Wood, 3-2-100 acres in Albion, \$300. January, 1874.

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Robert Allen to George L. Carley, Peter Carr and Nathan Law, 3 acres in Hastings, \$50. November, 1873.

Wallace Parkhurst and William Parkhurst to John J. Courter, 48 acres in West Monroe, \$1,350. December, 1873.

Lafayette Corley to Roxy Denison, lot in Hastings, \$200. July, 1866.

John M. Wadsworth to Cephas S. Strickland, 20 acres in Parish, \$400. December, 1871.

Harriet Larabee to Cephas S. Strickland, 8 acres in Parish, \$350. July, 1866.

David Spoon to Martin Benson, 2 acres in Hastings, \$412. January, 1874.

Hiram Younglove to Francis Leclare, farm in Hastings, \$863. January, 1874.

James Simmons to Albert Banks, farm in Parish, \$800. December, 1873.

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Albert S. Barker to James Simmons, 33 acres in Parish, \$761. October, 1873.

Mrs. Harriet All to George P. Elliot, 225-1-1000 acres in Hastings, \$675. September, 1873.

Marie Potter to John Simpson, 14 acres in Hastings, \$50. January, 1874.

WITHIN THE WHOLE RANGE—of tonic and alternative medicines known, none is entitled to more consideration than the Peruvian Syrup. In all cases of enfeebled or debilitated constitution, it is very rarely needed. The most positive proof of this can be adduced.

THE TRIBUNE ALMANAC—for 1874 is a compact and valuable little pamphlet, full of statistics, well arranged. It ought to be in the possession of every man interested in the affairs of the State and country. Price 20 cents.

Teachers' Associations.

The Teachers' Association for the town of Mexico will be held in the Academy Chapel, Saturday, Feb. 7. All who are teaching in the town are expected.

9 a. m., Opening Exercises; 9:15, Calisthenics, E. A. Tuttle; 9:45, Geography, Robert Baker; Reading, Word Method, Miss Z. J. Martin; 11:00, Internation; 11:15, Writing, Miss Moore; 11:45, Select Reading, Miss Frank Til-

AFTERNOON SESSION.

1:40, Grammar, H. W. Slack; 2:20, Essay; Miss Belle Hall; 3:00, Internation; 3:10, Address, Prof. S. M. Coon; Miscellaneous Business. All are invited.

By Order of Com.

Repairing the Highways

Our attention has been called to an act of the last Legislature which makes provision for a change in the system of repairing roads in the country. The act appears to be of so much importance that we herewith present the important sections of it to our readers in full:

Chapter 362, laws of 1873.

Section 1, Simply repeals certain articles of the Revised Statutes that the law may become operative.

§ 2. Upon the written request of twenty-five tax-payers of any town, it shall be the duty of the justices of the peace, or other officers who preside at the town election of any such town to submit to the electors, and the electors of any town may vote at the next annual town meeting, on the question of changing the manner of working the highways. Such vote shall be by ballots upon which shall be written or printed respectively "for changing the mode of working the highways." The ballots shall be deposited in a separate box by themselves, be counted by the inspectors of election or other officers presiding at such town election, and if a majority of the electors shall vote to change the mode of working the highways, the connection at Syracuse with the New York Central road, and largely affect the Syracuse Northern road.

In reference to the above the Syracuse Standard says :

Some of the directors of the R. W. & O. RR., who have considerable interest in the Delaware & Lackawanna road, and very little interest in the R. W. & O. road, have repeatedly threatened to build a road from Mexico to Baldwinsville, connecting at that point with the Delaware, Lackawanna and Western railroad, which will give them the same connection at Syracuse with the New York Central road, and largely affect the Syracuse Northern road.

— Monday was the Feast of the Purification of the Blessed Virgin, otherwise known as "Candlemas Day."

— The temperature on Sunday night is said to have been 14° below zero. So far the coldest night of the season.

— Bishop Huntington of this diocese, has been appointed by the Governor and Senate, Trustee of the State Asylum for Idiots.

— Miss Hattie Devereaux, aged 17, of Williamson, took poison from which she died, Jan. 27th. No cause is known for her suicide.

— Conductor Bosworth, late of the S. N. RR., has accepted a responsible position in connection with the Oswego County Farmers' Insurance Company.

— Mexico Union Cheese Factory made during the last season 238,000 lbs. of cheese. To make one pound of cheese required 9 84-100 lbs. of milk.

— The case of Mrs. August Hazenbach against James Kane, Oswego's first civil damage suit, has resulted in a verdict of \$100 for the plaintiff.

— Miss Fannie Conklin took primroses and pansies from her garden, in bloom, on the 23d of Jan. 1874. Who envies the sunny South?

— Fred Harmon, of Pulaski, for some time a brakeman on the Syracuse Northern railroad, has been placed in charge of the depot at Union Square.

— W. H. Gray, under Sheriff at Pulaski, having resigned on account of the pressure of his hotel business, W. H. Lester has been appointed in his place.

— More light. Still another street lamp has been put up—and this time on Black Creek bridge, near the boundary. Later, we find another at E. D. Goit's, corner of Main and W. Lee Sts.

— In the libel suit brought by Rev. Mr. Crayall against James Avery and Joshua Williams, of the Phoenix Register, the jury could not agree and were discharged.

— A bill has been introduced in Congress to pay the heirs of deceased soldiers who died in the service and who enlisted for only one year, the same bounties as those who enlisted for three years.

— A large number of Fulion ladies, wives, sisters and daughters of Free Masons, have been allowed to take the degree in Masonry called the "Eastern Star," designed for women.

— The festival given by the Congregational church in New Haven, January 29th, is said to have been very thinly attended on account of the storm, yet it brought the society \$150 clear.

— At the annual meeting of the Board of Town Audit, the said commissioners of highways shall render a detailed account of the money received, and the manner in which they have been expended, which account shall be verified by audit.

— It shall continue as heretofore the duty of said commissioners of highways to lay out the several roads in their town in districts, and in the application of the road money they shall have due regard to the interest of all sections.

— All acts and parts of acts inconsistent with this act are hereby repealed.

— A BRILLIANT WORK.—We have on our table the January Quarterly issued by the famous seamen and florists, Briggs & Brothers, Rochester, N. Y. The book is printed upon rose-tinted paper, the illustrations are splendidly worked up, and the work redounds to the credit of the Rochester Printing Company, which firm have printed all the recent works of this famous house. It is surprising that these elaborate publications can be sent four times a year for the low price of 25 cents, and we suppose the subsequent purchases of Seeds, Bulbs or plants, make the firm well upon their very liberal outlay for printer's ink. In referring to the Rochester Printing Company, we would like to say that the work is done in a first-class lithographer.

— The Syracuse Northern, we admit, controls the Western business from the Valley of the St. Lawrence and Northern New England, but Potsdam Junction being the common point of comparison for this business with the Grand Trunk Road, it seems to us that the Syracuse Northern would have to further extend their line from Watertown to the same point for this business, and we submit that there is not business enough for two such roads, and earnestly hope that the consolidation will be accomplished, thus doing away with what must eventually prove ruinous competition; but we fear that the two roads differ so much in the terms of consolidation that nothing will ever be effected.

— We are of the opinion that the D. L. & W. RR. are not much interested in this enterprise, but should the Mexico & Baldwinville line be adopted, we can readily perceive that it would at once enlist the interests and capital of that powerful Company, as they could run the coal on their line directly from the mines to all points on the Rome, Watertown and Ogdensburg Road.

— We again say that we are not particularly interested in either road, but the State of Massachusetts having invested \$12,000,000 in the Hoosac Tunnel, we are of the opinion that a line will be built directly from that great work to Lake Ontario, where it will find a connection with the Lake Niagara River Railroad, which having the proper connection at the Niagara River with Western roads, will have a tendency of the artist in showing the effects of the light and shade, as above described, is worthy of the highest praise.

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— John M. Wadsworth to

TERMS:

One copy per annum, in Advance, \$1.50, not paid within six months \$2.50; Clubs of Five, \$2.50, in advance; Single copies, Five Cents.

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Correspondents are responsible for views and opinions expressed in communications.

Subscriptions and all business letters to be directed to H. C. RIDER, Editor, Mexico, Oswego Co., N. Y.

Contributions and Editorial Correspondence to be sent, at the expense of the writer, either to the above, or to F. L. SELLINEY, Associate Editor, Institute for the Deaf and Dumb, Station M., New York City.

Persons whose subscriptions have expired will be notified of the same by an X opposite their names at the top of the paper.

SENT FREE.

The chromo, "I have only got one," (10x14 inches in size) will be sent free to all new subscribers to the Deaf-Mutes Journal, and also to those who renew their subscriptions and pay arrears. It is mounted on card board, ready to frame, and when framed has the appearance of an oil painting. To all who receive the Journal free, the chromo will be sent on the receipt of fifty cents, which is below cost.

Address DEAF-MUTES' JOURNAL,
Mexico, Oswego Co., N. Y.

Early Home Education of Deaf-Mute
Children.

BY JOHN R. BURNETT, M. A.

No. 2.

Permit me to correct some errors of the printer in my first number. I note them because they change the sense, and because they give me opportunity to repeat some important points.

About the middle of the fifth paragraph, it should read, "A portion of the latter (those who were not born deaf) having learned to talk fluently, and, in many cases, to read before they became deaf, belong to the class known as semi-mutes."

In the seventh paragraph, it should read, "The term (of instruction) is often materially shortened by the impatience of the parents or of the deaf-mutes themselves."

In the eleventh paragraph, it should read, "Learn or devise signs by which you can communicate with your deaf child, and more than half the task is done."

In the twelfth and last but one paragraph read, "Too many uneducated mutes are a burden and a disgrace." It must, however, be admitted that some "graduated" mutes are equally "a burden and a disgrace," chiefly because for want of an early home education and good home influences, they went astray in the world after graduating. [Perhaps the errors above noted might have been corrected if the editor, who was then in Watertown, had read the proof.]

To resume our subject. There are three classes of deaf-mute children; those who were either born deaf, or lost their hearing before learning to speak; those who became deaf after acquiring the power of speaking so as to make their wishes and complaints known; and those who learned not only to speak but to read before they became deaf. As these three classes require different treatment, we will consider them separately in order.

THE TRUE DEAF AND DUMB.

The class thus indicated is the one whose mental and moral peculiarities are the most marked, and whose education is the most difficult, so difficult that they were held for many centuries to be wholly incapable of instruction, and even now it must be admitted that many of this class, especially of those whose early home education was neglected, after years of diligent instruction by the ablest teachers, fail to acquire more than a scanty and imperfect knowledge of the written language of their country. This, however, is not so much because the use of their own more rapid and convenient language of signs makes them neglect the use of words, as because, to all who have never learned words through the ear, a language of words is both tedious and unnatural; difficult to remember, and extremely difficult to use as a medium of thought. What children need for the early development of their ideas and mental faculties is a natural language, one that readily clings to the memory, and can be used in conversation with the ordinary rapidity of conversation. Spoken words, though the words of any language are arbitrary (that is, do not of themselves suggest the ideas they stand for), still form a natural medium of conversation and of thought. The articulate sounds, ringing so continually in the ears of the child, with all their explanatory variations of tone and emphasis, soon cling naturally to his memory, and form the very body of his intellectual life. Spoken words, perceived or remembered in sounds, vibrating along the auditory nerve, pass through the mind with an easy and natural ease, aiding the memory and making easy the processes of thought and reasoning. But where spoken words have never rung in the ears, the words that can only be perceived and remembered under some visible form, no longer possess any natural affinity to the memory, and no longer serve as an aid to memory and reasoning, but are rather an encumbrance. And the case is not materially altered where the visible form of words is the *label* alphabet, except that this alphabet is less distinct, more difficult to learn and read than either the written or the manual alphabets; a point we may more fully illustrate hereafter.

The great advantage possessed by semi-mutes over the true deaf and dumb is that, having learned words as men in general do, as articulate sounds, they can habitually think in words, and to them all modes of depicting words to the eye are merely representatives of words. That they know language, or a good deal of it already when they come to school, is a great advantage, but their possession of internal speech is yet a greater one. On the contrary, the true deaf and dumb have to remember words primarily under their written or manually spelled forms. Our written words are to them as truly arbitrary characters as the Chinese characters are to us. Hence it is that only the more gifted portion of the true deaf and dumb usually succeed in acquiring a full mastery of written language. It requires much more effort, and a much more mature or developed mind to commit to memory, and use in correct sentences the arbitrary characters which form words for the deaf and dumb, than

to remember either spoken words or signs; and for the deaf the use of a language of words in conversation is comparatively slow and tedious. Hence the deaf and dumb find it difficult to make that practical use of language, without which words and phrases laboriously learned, easily slip from the memory. In short, for most, if not all the true deaf and dumb, a language of words remains a *foreign*, we may say, a *dead* language, the language of signs being his only natural and vernacular language.

This dissertation brings us back to the point already stated, that, as children need for the early development of their faculties a natural language, the language of signs, being the only natural language for true deaf-mutes, is the one best adapted to their case. It is the only language which deaf-mute children will learn spontaneously, by merely seeing it used by those around them; the only medium of communication also which, for deaf-mutes, admits of that rapidity of conversation which promotes mental activity and social enjoyment. It admits of communication at some considerable distance and in a dim light, where both writing and labial reading would be useless. And, lastly, this language of signs is the only means by which deaf-mutes can hold a public discussion, feel the power of eloquence from the living orator, or join in prayer and praise a gifted preacher.

It seems proper to explain what we mean by a language of signs, as many people have no clear ideas on that point. This language is not, as some suppose, the manual alphabet, though the letters of that alphabet may be used to form many signs. The propounder of this alphabet is to spell words on the fingers. It may be used, after practice, with twice or thrice the rapidity of writing, and even with a rapidity approaching that of deliberate speech. But for very small children, words spell are too complicated to be easily remembered. They need something more simple.

The foundation of the language of signs is the *pantomime*; that is, the imitation of actions and expressions of the countenance, the pointing to persons, places and things; the tracing out of outlines of objects in the air, &c. This mode of communication is so natural that all men have recourse to it when thrown among people whose spoken language they do not understand. It is the only language which, in its elements, is self-explanatory. Mere as it may seem to be in the hands of a novice, use and cultivation soon develop a wonderful capability of expansion and improvement. After such improvement this language admits of a rapidity of conversation surpassing even that of speech, and is also superior to speech in graphic eloquence, placing before the eyes the very actions and passions represented.

But though the elements of this language, and one skilled in pantomime can carry on a conversation to a very considerable extent by using only such natural signs as every one of quick perceptions will understand, still, for ease and rapidity of communication, a cultivated dialect of signs soon comes to abound so much in abbreviated, in metaphorical, and even in arbitrary signs, as to be quite unintelligible to a stranger. Fortunately, however, only a few simple signs are necessary in the beginning; and by adding others as occasions arise for their use, both the deaf-mute child and the family will find their language of signs and their skill in its use growing, without sensible labor, as fast as they read.

The easiest way to learn a language of signs is certainly to find some living teacher, either a deaf-mute or one accustomed to converse with deaf-mutes; for it is very difficult to describe the motions which constitute signs so as to give more than a dim idea of them. I would, therefore, strongly advise the parents of a deaf-mute child to seek the acquaintance of some well educated deaf-mute; if they are able, to employ some deaf-mute young lady as a tutress for the child; if they cannot do that, then to encourage the visits of some one that can converse by signs.

But if neither of these plans is practicable, let the parents and sisters or brothers of the child follow these simple directions for forming a dialect of signs.

Having either learned or devised a few signs representing things of most interest to the child, bread, cake, apple, dog, cat, boy, girl, papa, mamma, water, candle, &c., let the parents or any two members of the family get up a little conversation by means of these signs in the presence of the child, taking care to attract its attention. For instance, let one make the sign for cake, and let the other bring an apple, which the first rejects, repeating the sign for cake, which is at last brought, and the bringer receives a commendatory nod. This is the beginning of the branch of the Missions spoken of by Rev. Mr. Berry some time since.

This winter has been quite mild, different from last year. Toward spring we may have more snow to the joy of the lumbermen, who look for it for the hauling of lumber, Michigan being an extensive lumber country. Last vacation some of our large boys in school earned in saw-mills money enough to clothe themselves gently for the year. One of them, being more frugal than the rest, managed to put out \$20 at interest a good beginning for a boy. It appears that in the West a large proportion of "pupils" are dependent upon their own resources than in the East. Why so?

The letter from New York.

NEW YORK, Jan. 24, 1874.

DEAR JOURNAL.—A few days since I had the pleasure of a call from Mr. John Carlin, the well known deaf-mute artist.

It so happened that on the day he called on me, there had been something of a disturbance by the workmen of N. Y., now out of employment, in Tompkins Square, and the subject of our conversation naturally ran on the riots, which have taken place in this city, and as Mr. Carlin was an eye-witness of the most prominent of these, his description of them was very lucid and interesting; particularly that of the July riot between the Irishmen and Orange men, which was by all means the most bloody and heart-rending. It may not be generally known that in this riot a deaf-mute (I have forgotten his name) was shot dead while standing on the corner of 8th Ave. and 25th St. Mr. Carlin's residence is 25th St. It is within a stone's throw of 8th Ave., and it was in that neighborhood that the riot took place. I would like very much to describe it here, as he described it to me, but it would take up too much room and would be altogether out of place in these columns.

A sea is represented by figuring waves with the hands; a boat by joining the hands to form a hollow, and giving them a rocking motion; a ship by the hand with the thumb and two fingers upright to figure masts, adding a rocking motion; a steamer by imitating, with the two hands, the motion of its side wheels; a railroad by running two fingers of the right hand along two fingers of the left, the former representing the wheels of a train and the latter the rails.

Bread is denoted by the motion of cutting a slice, the left hand standing for the loaf, and the right for the knife; potatoes, by sticking two fingers, representing a fork into the other fist; pie by the motion of cutting out a piece, a pie, the hand representing the wheels of a train, and the other the knife.

In these descriptions of signs, I have aimed to give such as are most simple and easily described. No one can learn a language of signs from written descriptions, but such descriptions will give useful hints, from which any intelligent person, in constant communication with a deaf-mute child, may aid that child to form a copious and convenient dialect of signs.

The table was soon spread, and then loaded with everything nice which the parties had brought with them. We had some splendid pickled oysters, and the rapidity with which these bivalves disappeared gave sufficient evidence that they were greatly relished.

Having filled out the space for one number, I will, in my next, describe some of the signs used for moral and intellectual ideas, such as truth, justice, memory, etc.; and then pass to the mode of teaching words.

Michigan Notes.

(From our own Correspondent.)

Your extending an invitation so far as Michigan for occasional contributions to your columns, shows an increase of space and usefulness. Those few columns devoted to deaf-mute items will, under proper management, as it has been so far, leave the whole paper, and then the better for that. We want the whole.

Will add a description of some signs used in our institutions, as being more

impressive, or more convenient than letter signs. The sign for a man or boy is putting the hand to the forehead, as if taking hold of the hat, adding a sign indicating the height, upwards from the head for a man, downwards for a boy. The same sign is used for all males. The sign for females is made by drawing the thumb down one side of the face, referring to the string that ties her bonnet, adding the signs for height as in the former case. The sign for all horned cattle is that of their horns, represented by putting the thumbs on each side of the head, with the little finger out and the rest closed, for a cow or ox; but with all the fingers out for a deer. A cow is more certainly designated by the sign for horns, *ans milk*.

A horse is best designated by putting two fingers to each side of the head to recall his ears (the whole hand is to denote the longer ears of an ass or mule); a finger across the mouth for the bit represents the bridle; and *riding* is very naturally figured by placing the fingers of one hand astride the other. For a wagon, the wheels are figured by describing circles with the two fore-fingers, one on each side of you, pointing inward. A sheep is denoted by a reference to shearing these animals; two fingers of the right hand are moved, opening and closing like shears along the left arm, which stands for the sheep. This sign alone would represent wool. When it is necessary to indicate that we mean a sheep, and not wool, the sign for its height may be added.

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